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EDITED BY HENRY SUZZALLO
PROFESSOR OF THE PHILOSOPHY OF EDUCATION
TEACHERS COLLEGE, COLUMBIA UNIVERSITY

**THE TEACHER'S PHILOSOPHY
IN AND OUT OF SCHOOL**

BY

WILLIAM DEWITT HYDE
PRESIDENT OF BOWDOIN COLLEGE



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PREFACE

IN state and church, in family and school, all of us who are not anarchists agree that we must have authority. As soon, however, as we ask, "Where is its seat?" "In what spirit shall it be exercised?" the world splits into opposing camps. The monarchists, the ecclesiastics, the traditionalists, the conservatives, tell us that authority resides in official individuals, whose will must be imposed upon the masses by pains and penalties. Democratic Christianity, on the other hand, affirms that authority, potential or actual, resides in all individuals whose interests are involved; and that the ruler, the minister, the husband and father, the teacher are simply persons whose authority is based on their power to serve more intelligently and effectively the interests and aims, latent or expressed, in the minds and wills of all concerned.

In the state, here in America at least, democracy has won; in the church it is winning; in the family it is meeting the reverses that forces fighting in a strange and open field against strong

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intrenchments must expect; in the school the skirmishing has scarcely begun. Yet the school is the point where the fight is sure to be fiercest. For in the school we have one, or at most a very few, mature, trained, experienced individuals on the one side, and a mass of the immature, the untrained, and the inexperienced on the other. Here, if anywhere on earth, is the place for official conservatism to dig its last ditch, and fight to the bitter end.

Yet even here democratic Christianity has the right upon its side, and soon or late will win. Indeed, unless the school is to be out of the trend of modern civilization; unless the teacher is to be the last surviving relic of an outgrown social organization, he too, like the ruler, the minister, the husband and father, must come down from his throne of officialism, and prove his right to rule by sympathetic and effective service of the common interests and needs.

In the university this is the obvious thing to do, and already is the universal practice. In the college it is comparatively easy, though involving risks from which the timid shrink. In the high

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school it is harder, though, with the aid of vocational interests, by no means difficult. In the grammar school it is extremely difficult, requiring enormous ingenuity to devise methods of making hard work and right conduct automatically preferable through artificial weighting of alternatives. In the primary school the problem is supremely arduous, requiring, in addition to all that is valuable in what the kindergarten has taught us, infinite tact and resourcefulness on the part of the teacher.

Nevertheless, radical and revolutionary as these apparently meek and mild ideals are, and difficult and even dangerous as is their application, the first part of this book ventures to state them in uncompromising terms. One thing is sure. As Plato said about his ideal republic: "Not until philosophers are kings or the kings and princes of this world have the spirit and power of philosophy, will this our state have a possibility of life and behold the light of day"; so we may be sure that not until our teachers are philosophers, and bring the fruits of a wise philosophy to their task, can schools be conducted

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on these principles. Accordingly the second part aims to give the teacher such a sound and sane philosophy of life and work.

Good teaching, on its personal side, is simply democracy, Christianity, good-will, incarnate in the teacher, and diffused like an atmosphere throughout the school. How to put that into the school is told in the first part; how the teacher is to get it into himself or herself is told in the second part. The order of development in the first part was suggested by Professor Ralph Barton Perry's "Moral Economy," published by Charles Scribner's Sons; the second part is a condensation and application to the problems of the teacher of my "From Epicurus to Christ," published by The Macmillan Company. The first part shows the teacher how to humble himself and become the sympathetic servant of his pupils; the second part shows him how to exalt himself and become the rightful master of their free obedience.

WILLIAM DEWITT HYDE.

BOWDOIN COLLEGE, BRUNSWICK, MAINE,

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EDITOR'S INTRODUCTION

THERE was a time when the teacher, relatively speaking, was a more important factor in our educational consciousness. He was almost the only factor about which people disturbed themselves. At least, we hear little in seventeenth and eighteenth century America of the problems of the course of study, the nature of the child, and the need of social adjustment on the part of the school. The one fact stressed in the organization of a school was the teacher's qualities. The measure of the teacher was the measure of the school. In so far as he was learned, the curriculum was adequate ; in so far as he possessed a genial, resourceful personality, his methods were well adapted to the child ; in so far as he was the embodiment of valid ethical standards, the school served the right social and moral ends. Society and child, course of study and teacher, were not regarded as separate factors, not even for the convenience of thinking. The public and

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professional mind saw the whole of the school situation in the personality that was made master of the school.

Since then, education has become vastly more self-conscious. Its consciousness has become scientific ; and one by one the factors in the school situation have been raised to the level of general law and guiding principle. Soon it was not enough that the teacher's personality should be orthodox in religion, politics, and morals ; he must have a scholarly command of the specific subjects he was to teach, and by the middle of the nineteenth century the movement for a larger scholarly or cultural attainment among teachers was in full swing. Later, another emphasis and another movement directed attention to the need for a better understanding of the child as a condition of the educative process, and the close of the century saw " child study " and " educational psychology " occupying an important position in the professional training of teachers. And now at the beginning of the twentieth century, the fullness of our political and social introspectiveness forces its way into

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the thinking of the schoolmaster, and school education begins to be determined on the basis of investigated social fact.

Each new emphasis has been a clear gain. But each new movement has complicated educational theory and stratified it. The result is that we have fallen into the way of thinking of teaching as so much applied course of study, or so much applied psychology, sociology, or ethics. We scarcely see teaching in terms of its own characteristic points of view or modes of action. Furthermore, the concentration of the professional mind upon new factors has tended toward a subordination, if not an utter forgetfulness, of elements once clearly recognized. In the emphasis of child, society, and course of study, the teacher has been forgotten.

It is odd that in our effort to know more fully the nature of the elements in the educative process, we should have become less considerate of the personal human instrument through which the teaching is to be done. The personality of the teacher is as much a conditioning force as the mental make-up of the child, the nature of

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the school subjects, and the conditions and needs of modern life. It is more than a mere condition of school life : it is its active force, — stimulating, guiding, encouraging, and applauding all the activities of childhood. Surely the human factor is worthy of some consideration, not upon human grounds alone, but for the purpose of efficiency. Yet, too often we hear of large, highly organized school systems where everything is prescribed by authority from above, subject matter and teaching method alike, without regard for the teacher's genius and limitation, the local situation, or the shift of child interests. Is it to be wondered at that teachers feel that their individuality is gone, that they have become mere tools without life? What can teaching be under such conditions but "piece work" and "day labor"? And when the masters complain of the mechanics they have made (but neither taught nor consulted), saying that most teachers put no soul into their work and get no high spiritual result, have they forgotten that great beliefs are never carried into the world by the unbeliever?

At this point in our progress, we have no

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larger need than for a philosophy of teaching, which unifies our modern complexities from the view-point of the teacher, and raises to attention again, in new and accurate ways, the nature of the teaching personality and the teaching life. Such we offer in this volume.

PART I
THE TEACHER'S PHILOSOPHY
IN SCHOOL

THE TEACHER'S PHILOSOPHY IN SCHOOL

The Personality of the Pupil

OVER and above the lessons that he learns, or rather in and through them, the pupil is developing his personality. The teacher, however harsh or stupid he may be, cannot altogether prevent this development; but he may do much to repress or pervert it. On the other hand, the wise and sympathetic teacher can do much to make the growing personality strong, sweet, and pure.

Personality develops through taking up and making over into an expression of itself, materials which at first are foreign to it. To stimulate, guide, restrain, and, without appearing to do so, for that very reason all the more effectively to control this development, is the teacher's task.

As a matter of fact, we recognize five stages in our educational system,—the primary, the

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grammar, the high-school, the college, and the university. All these stages involve this same process of taking up and making over into its own substance materials that the outside world presents; and therefore in its broadest sense, the task of the teacher at all stages is the same.

Yet the materials taken up, and the methods of appropriating them, are different at these different stages; and at each stage the problem assumes a special form. In the primary school, the teacher's problem is to suggest a series of immediate interests, which appeal to the play and imitative instincts which in these years are the child's chief forms of reaction on his environment. In the lower grammar grades, play-work must give way to sustained efforts at tasks not intrinsically attractive, but which are made artificially preferable through rewards bound up with them, and penalties attached to the opposite alternatives. In the upper grammar grades and in the high school, the individuality of the pupil, discovered by the teacher and revealed to the pupil as a plan they mutually and sympatheti-

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cally share, is the most effective organ of appropriation. In college, the individual expands through sharing the thoughts and aims of other persons, presented both in literature and in life. In the university, professional interest, the desire to be a worthy exponent of some great department of theory or practice, supplies the sole and all-sufficient motive. Without claiming that this correspondence is complete, the five stages of our educational system may serve at least as convenient hooks on which to hang the five principles of personal development.

The one word which best expresses the growth of personality by feeding on the materials the world presents is interest. Accordingly, our five stages of development will appear as different forms of interest. The primary school is the sphere of suggested single interests, which appeal directly and attractively to the play instinct of the child. The lower grammar grades are the place for the maintenance of interests by artificially contrived rewards and penalties. The upper grammar grades and the high school are the place for the individual election of interests. The college de-

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velops the interest in other persons. The university develops the interest in truth for its own sake, and the mastery of its practical applications.

The Primary School: Suggested Immediate Interests

The problem of the primary school is to keep the children occupied in doing a succession of things in which they take eager interest, and find immediate satisfaction. This gospel of the play instinct, guided into profitable work without letting the child know where play leaves off and work begins, was the great contribution of the kindergarten. It is perfectly consistent with what is of permanent value in the kindergarten principle to substitute for the specific "occupations" and "gifts" of the traditional kindergarten, interesting activities which more directly lead to a mastery of the conventional tools of civilization. The kindergarten spirit applied to the traditional primary-school subjects, as well as to the traditional kindergarten material, gives the ideal primary school. The essential thing at first is not knowledge of this or that subject; but the

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child's eager interest in what he is doing; the power to pursue an end immediately before him, and choose the means, and do the deeds essential to attain that end.

In order to take an intelligent interest in anything, the child must know the reality for which the symbol stands before, or at least at the same time, that he perceives the symbol. As Professor Keith¹ well says: "The great and crowning blunder and danger of school education is the effort to get children to imitate conventional activities for which they have no equivalent meanings. The movement in all primary education should be from the real activity — from the meaning — to the symbolical expression."

Counting actual objects, putting them together, taking some away from the rest; putting piles of them together; cutting them in pieces and counting the parts, should accompany the fundamental operations of arithmetic. Making a map of the school grounds should be an early lesson in geography. Reading something to others of which they are to get an idea should

¹ Keith, *Elementary Education*, page 42.

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be an essential part of the reading lesson. Correspondence between the children should be a feature of lessons in writing and spelling. By these and similar devices the kindergarten spirit may be applied to the primary-school subjects ; and a school may be developed which is more sturdy and profitable than the traditional kindergarten, and more interesting and vital than the traditional primary school.

The first aim of the primary teacher should be to keep the children busy doing interesting things. Give a child four lessons to learn in a school day, and you will have trouble with him all day long, and he will learn next to nothing. Give him twenty different things to do, each requiring from five to fifteen minutes, and you will have very little trouble with him, and he will learn a great deal. Voluntary attention to a lesson for half an hour is a sheer impossibility. Derived attention — attention, that is, derived from his interest in doing something — is the only kind of attention which he can long sustain.

Now if the traditional kindergarten things are the only ones a teacher can clothe with this active

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interest, by all means stick to them. But if a teacher, in the kindergarten method and spirit, can introduce reading, writing, geography, and arithmetic, why, the sooner it is done the better. The essential thing is to appeal to the will, not directly through the compulsion of authority, but indirectly through the attraction of interest; and to sustain activity, not through fear of punishment, but through delight in doing interesting things. Keeping this principle ever in mind, it does no harm, but much good, to remember that some kinds of activity are socially more serviceable than others, and therefore educationally more fruitful.

To secure the greatest personal development of the child at this stage, the will of the child, eagerly interested in doing something the teacher has wisely suggested, should be in the foreground, and the will of the teacher, which to be sure suggests and guides the interest, should be kept in the background. This, I am aware, is not the old theory of discipline, which has come to us through our Puritan inheritance. That theory was that you must break the child's will; make him mind; as-

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sert authority; compel obedience as the foundation of all right conduct. I have set forth the exact opposite; that the first duty of the teacher is not to break but to strengthen the child's will; to show him how to make the world mind him; to teach him to exercise his own authority over matter; and train him to make the forces around him his obedient slaves.

Here, surely, we are at the parting of the ways in our whole theory of education. One theory says, "Build up will"; the other, "Break will down." One says, "Master things"; the other says, "Obey the teacher." Which is right? Both have their measure of truth, as we shall see; but the truth in the first is fundamental and essential; the truth in the second is incidental and auxiliary. The first should be the teacher's normal aim and expectation; the second is an occasionally necessary adjustment to abnormality.

The aim of the good primary teacher is to keep the children doing a variety of things which must be interesting, and may be as profitable as is consistent with the maintenance of interest. The skill with which the child's interest in what

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he is doing is developed and sustained is the test of primary teaching. For the power to maintain persistent and concentrated attention is naturally lacking in the child at this stage. If the primary teacher passes on her children with capacity for consecutive attention to interesting things, and the power to accomplish desired results through persistent effort, she has done well her educational work. If the things which they are interested in, and therefore like to do and can do, are at the same time socially serviceable, that is so much clear gain. But the development of will-power through interest, in place of the naturally wandering, inconstant attention, and the wayward and capricious, and therefore unserviceable will, is the primary teacher's distinctive achievement.

I know the reader is eager to interrupt at this point with the question, Must we not have discipline? Must we not enforce obedience? Must we not compel the child to do dry, disagreeable things he does not like, and does not want to do? Yes. We must have all these things, in one way or another, soon or late; but it is a very poor

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sort of primary teacher, and a pitiful sort of primary school, that aims at them, or makes much fuss about them, or measures success by them. These things must not be absent from the school. But they should be in the background, not in the foreground.

Discipline by force is not direct education; but it is, at times, and with a minority of the children, a condition of education. Such discipline in school is precisely what the policeman and the jail are in the community. You must have your policeman and jailer to protect the community against the two per cent of its citizens who lack the normal domestic, economic, social, and civic interests in life. In the same way, there must be a policeman and jailer quality in every teacher; and, figuratively speaking, there must be a billy, a pair of hand-cuffs, and a cell in every school. No school is any more safe without them, than a community. They are essential to the prosecution of its work; and they check bad habits, and induce good habits in the obstreperous individual.

Furthermore, this background of inexorable,

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impartial discipline must win on every issue it joins, and fight every battle, if need be, to the bitter end. In the rougher days of a generation ago, a young Bowdoin athlete was sent out to "keep school" in a district where three successive teachers had been put out of the building by the "big boys," who, after a long season of farming and fishing, attended the winter school. The committee, in despair, made a contract with him which insured liberal pay in case he should keep school throughout the whole term of nine weeks; but stipulated that he should receive no pay whatever, in case he failed to teach the entire term. On the first day, he locked the door, and put the key in his pocket. Then he took off his coat, folded it and laid it on the desk; next his waistcoat, folded that and laid it on the desk; finally his suspenders, deliberately folded them and laid them on his desk. Then he rolled up his sleeves, showing a powerful pair of arms. Thus introduced, he made his opening speech, in which he said: "Boys, I have taken this school on condition that if I teach for less than the complete term, I get no pay. I don't propose to waste my

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time here teaching for nothing. You have put out the last three teachers. If you want to try me, now is your chance. Come one, or come all ; but come *now*." He kept the school, and drew his pay.

Under those circumstances, he did right ; and every teacher must stand ready in spirit, if not in specific detail, to do likewise. Yet that was not education ; any more than clearing the wilderness is raising crops. It was a preliminary to education, a condition of education, but not the thing itself. He simply subjected the brute force and the will behind it in the boys, to a bigger brute force and a stronger will in himself. He did not build up, strengthen, and confirm the boys' control over themselves, and over the things they had to do.

We do not judge the good order of a city by the number of arrests. Some are necessary ; but too many are a confession that something is wrong. There must be some discipline active, and much more latent, in every school. But the less the better ; and the ideal is to have it all latent and none called out. While ideals are never perfectly

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realized, yet they determine the tone and quality of our will-attitudes. Making all the concessions required by the strictest Puritan about the necessity of discipline as a last resort always latent in the background, and occasionally a regrettable feature of the foreground, the ideal of the primary school is the strengthening of will, through interest. True as it is that there are hard and disagreeable things which must be done, whether one likes them or not, the best preparation for them, at this primary stage, is the development of power to do things which one likes to do. That power, to be sure, must later be transferred to dry and disagreeable tasks. But the problem distinctive of the primary school is not the transmission of power to this or that particular machine or process; but the generation of power which later can be applied wherever wanted.

The Grammar School: Artificially Weighted Interests

Now that the primary school has developed the power to follow for a considerable period a single interest of some difficulty and some im-

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portance, the grammar school must train the child to weigh one interest as compared with another; reject the lesser, and accept the greater, notwithstanding the temporary pains, privations, and difficulties the following of the greater interest may involve.

As soon as we reach the grammar grade; as soon, that is, as we begin to give out lessons to be studied through half-hour periods by the children individually in their seats; in other words, as soon as, instead of suggesting single lines of interest to them, we begin to place before them a task not immediately and intrinsically of compelling interest, but one which they can follow only by rejecting hosts of competing interests that are immediate and urgent, then the great moral conflict is on.

In this great conflict, the tragic fact is that nature almost always backs the impulse which, from the social point of view, is the less valuable. Nature cares supremely at this stage for exercise, nutrition, play; and expresses these physiological interests in restlessness, mischief, indolence, and wool-gathering. These physiological impulses,

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backed by heredity, stimulated by environment, are intrinsically much stronger in their appeal to the child than such pale, bloodless conceptions as fractions, latitude and longitude, subject and predicate, and the other tools of civilization that the school is seeking to put into his hands. Now the child must choose between two things of unequal value ; and the worst of it is that nature has given the less valuable competitor the inside track. Before the development of the doctrine of evolution, we used to put all the blame for this situation on the child himself, and label it "total depravity," and try to take it out of him by the rod. The child is not to blame ; and yet the child left to himself will choose the lesser good almost every time.

At this stage, the teacher's task is clear. It is to lighten and brighten the larger good with such artificial encouragements, rewards, advantages, and attractions that, in spite of the pull of nature in the opposite direction, the child will choose that larger good which arithmetic, and grammar, and geography, and nature study, and drawing, and the other studies represent. It is to weight

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down restlessness, and inattention, and laziness, and inconsiderateness of all sorts with such automatic artificial penalties, and privations, and disabilities, that he will of his own preference reject them.

Here again the teacher's will must be done ; but it must be done as far as possible by keeping itself in the background, and by bringing the child's will into the foreground. The wise teacher does not lay down the law arbitrarily, and then enforce her will directly against the will of the child. As before, in extreme cases, that may be necessary, and should always be held, like the policeman and the lock-up, in reserve. But it is not the ideal which the teacher should have in mind ; it is not the attitude she should cultivate. On the contrary, the grammar-school teacher should recognize as her distinctive task the lightening of the better and the weighting of the worse alternative, so that between the two scales, thus lightened and weighted, the child will make the right choice for himself, as a free act of his own will.

It is no easy task by artifice thus to make the

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path of study the more attractive, and keep the children marching, breast forward, intent upon a series of goals just far enough ahead to let them draw encouragement from the prospect and not so far ahead as to be discouraging. Manual training is an immense help at this point; for the thing to be done is ever in the future, yet so related to present effort, and so dependent upon present industry, patience, perseverance, carefulness, and thoroughness, that the vision of the completed product brightens and lightens the labor of the moment and the hour. The worker who cares for his work is always living "by the glad light of futurity," and unconsciously developing the subordination of present inclination to future satisfaction.

Frequent opportunity for special as well as regular promotion; and, in some way or other, the recognition of quality as well as quantity of work as the proper basis of promotion, is another device which, besides being educationally and economically valuable, is of great assistance in developing that eager forward look which ought to mark the children in a well-conducted grammar

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school. Nothing is more deadening than the lock-step by which good and bad, bright and dull, ambitious and listless, are marched through the grammar grades. It is convenient for the school, but costly and deadly for the scholars. If the boy is made for the school, this lock-step, with only one regular annual promotion, is all right. If the school is made for the boys and girls, it is utterly wrong. Some things taught in the grammar school, like mathematics, are of such a nature that unless he knows thoroughly what is taught in the lower grade, the child cannot successfully take up the work of the next higher grade. For instance, the subject of interest could not be profitably taught without acquaintance with decimal fractions.

On the contrary, most of the subjects taught in the grammar grades are not of this nature. A bright boy who has studied the geography of Europe, can take up the study of the geography of Africa with a class which has studied the geography of Asia, even though he has not. The ambitious boy should be encouraged to skip one or two of the grammar grades; and provision

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should be made toward the end of the term for his concentration on the essential features of the work of the class just ahead of him, which he is about to skip.

It is not the economic or even the strictly intellectual gains — important as these are — that I am chiefly commending. It is the moral attitude encouraged by frequent promotion. It is the placing of a portion of responsibility for the child's progress upon the child himself. Frequent promotion, the counting of quality, as well as quantity, as a ground for promotion, develops prudence instead of indifference; eagerness instead of listlessness; ambition instead of sloth; responsibility instead of irresponsibility.

Manual training and frequent promotion are matters of administration, and depend mainly upon the superintendent. There is a large field, however, which depends almost exclusively upon the teacher. Given the same subjects to teach, one teacher will contrive to hold up ideals, to hold out inducements, to create the expectation of satisfaction in achievement, which makes pre-

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sent toil glow with the ardor of future delight in the thing accomplished; while another teacher, less resourceful, will make the same subjects a dead lift by sheer force of will under slavish compulsion. Not external results alone, but the sense of freedom which the children have in achieving them, are the test of good grammar-school teaching.

The High School: Elected Individual Interests

With the dawn of adolescence, individuality appears; and then wise choice is not between things which appeal to everybody as greater or less, better or worse, but between what appeals to me, with my capacities, tastes, aptitudes, and preferences, and what does not appeal to me. Here the boy is different from the girl; the future artisan from the future artist; the future lawyer from the future engineer. Here ought to come, if possible, industrial and commercial, as well as merely literary training; that the student may learn by a fair trial where his deepest affinities lie. Here the elective principle is essential. Here the choice whether to go to college, or to

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a technical school, or into mechanical or commercial pursuits, must be provisionally made. Here the high school has a just grievance against the colleges, in so far as the rigidity and amount of college requirements interfere with opportunity to try a student out in lines other than mathematics, languages, and theoretical science; or to turn aside from prescribed work to follow out interesting applications of mathematics and science to practical affairs.

The principal of a Boston grammar school, in a recent article in the *Atlantic Monthly*, went so far as to advocate the appointment in every school of a vocational teacher, whose sole duty should be to consult with the individual students, ascertain their bent and power, and direct them into those studies which would lead them to the choice of the vocation for which they are best adapted. So extreme a suggestion is hardly practical. But every teacher in the upper grammar grades, and in the high school, ought to help his students to discover their own capacities and form plans of life according to them. The teacher in the upper grammar grades, and in the high school, may

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take it for granted that every student in the school is reaching out, more or less blindly, but eagerly and intently, to find that aspect of the many-sided world with which he or she has the deepest affinity, and that career in life which will prove most useful and enjoyable.

Influence at this stage cannot be wholesale, but must be individual and personal. The high-school teacher who knows only the school or class as a whole, does not know either school or class at all. The teacher's philosophic task at this stage is to discover and reveal to the youth his undiscovered, longed-for self. This self does not lie upon the surface; and, if sought directly, will dive down far out of reach. It is discovered through the discovery of special aptitude where that exists; through the discovery of what the youth admires in others; and still more, through the formation of tentative plans. These plans which youth forms at this stage may or may not be exchanged for other and better plans later, but some plan the youth at this stage ought to have; and it is through that plan, and loyalty to it for the time being, that his salvation at this

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stage is best worked out. The future of the youth is much more subject to the influence of the parent and teacher than than either before or after. Before this period, influence is easy and superficial. After that time it may be profound, but it is difficult. The high-school teacher who knows his students individually, and leads them to the recognition of their deeper selves, is almost omnipotent for determination of both career and character.

I have in mind a principal who has been at the head of two academies and one city high school. From whatever school he has served as principal, there has come to college a steady stream of well-prepared and earnest students who know why they are coming to college. When he goes to a school, the stream starts ; and when he leaves, unless he is followed by a like-minded successor, the stream dries up. I do not mean to say that college is the best thing for every high-school student ; but it is one of many good things, and it is within reach of many who would never attain it without a wise teacher's encouragement. I have no doubt this same

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teacher is sending equally thoughtful students into business and mechanical pursuits with enthusiastic devotion to the vocation for which they are best adapted.

The teacher who, in the high school, will do this work of revealing the student to himself, and discovering his individual purpose, must of course have a purpose of his own. Unless one has chosen teaching because that is what he feels specifically designed and drawn to do, he will hardly have power to lead others into what shall be to them an equally noble and enjoyable career. You can never discover the true self in others unless you have found and worked out your own. The true high-school teacher finds his crowning opportunity in revealing to his students some appealing career and compelling purpose which shall be to them what teaching is to him.

Where this mutual understanding based on recognition of the student's purpose is present, discipline solves itself; or rather the necessity for it disappears. Where this fails, communication with parents is the next best resource.

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Here, as everywhere, there must be in the background compulsion or expulsion as a last resort. But the ideal resource of every teacher fit to teach in high school or upper grammar grades, is the student's developed purpose, sympathetically shared.

The College: Social Interests

We have developed a will strong enough to seek persistently a single interest, a will wise enough to choose the bigger of two competing interests, a will sufficiently individual to resist the greater which is not one's own for the sake of the lesser, provided that lesser interest appeals to specific capacity and taste. All this, however, is consistent with a very mean and selfish attitude toward others. The next problem is to develop a will which, as a matter of course, takes account of the aims, interests, rights, preferences, and points of view of other persons, and includes them in the social interest one makes his own. To train men to recognize these social interests is the specific task of the college.

The college develops this social will in two

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ways : First, by the subjects in its curriculum. First of these is literature, and especially the literature of lands and ages other than our own. To read good literature is the best way of acquiring the habit of living in the minds and hearts of other people, and learning how to take their point of view. Of course when literature is made a mere pretext for grammatical, linguistic, and philological study, all this is lost. The tendency in this direction, which we imported from Germany a generation ago, and, to some extent have reinforced in our own graduate schools, if allowed to flourish would be the death and destruction of the college. Unfortunately, the great wave of interest in physical science which swept over the world a generation ago under the lead of men like Darwin, Huxley, and Tyndall, frightened and spoiled a great many of our college professors of literature. Forsaking literature as literature, and devoting themselves to philology and grammar, they substituted for the warm and breathing life of Greek, Roman, and European letters the dry roots and dead branches of the most dismal of pseudo-sciences. If we desire to preserve

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the college and hold it to its true purpose of developing the social will in men, we must resist, as we would poison and the plague, this tendency to degrade literature into the mere material of science, and put the classification of dead symbols above the appreciation of the states of mind and heart these symbols are meant to express.

A man may go through the philological discipline at present required for the degree of Doctor of Philosophy without losing the power of appreciation and creation; many, however, are ruined in the attempt. At present there are not enough who have survived the process to fill a quarter part of the chairs in literature. The spirit and the letter are both desirable when they can be found in happy combination; but for strictly college purposes, the man who has the spirit of literature without the letter of philology is infinitely preferable to the man who has the letter without the spirit. Perhaps, as the Dean of Dartmouth College has told us in an article in the *Educational Review* on "The Critical Period for the American College," the greatest

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problem of the college administrator at the present day is to protect his faculty against the invasion of the latter type of man.

Philosophy, history, and political science come next to pure literature in their value for the development of social interests. To think out the problems of life in the terms in which the master minds have thought of them ; to read through the deeds to the motives of the men who did them ; and to discover the processes which have made and un-made institutions and customs, are all exercises in the art of acting outside our individual selves, and taking the social, national, world-wide point of view.

The physical sciences, — physics, chemistry, biology, geology, psychology, and astronomy, — as they are presented in the elementary college courses, are also a training in the appreciation of scientific men and their achievements. In each department, one or two advanced courses may pass beyond this attitude of appreciation, and enter on strictly scientific research. That, however, is the distinctive province of the university. The great bulk of college teaching, even on

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strictly scientific subjects, is directed toward the enlarging and humanizing of the student, rather than the enlarging and utilizing of scientific knowledge. Broadly speaking, subject only to occasional exceptions in a few advanced courses, the college curriculum is determined by the fitness of the subjects which enter into it to stimulate and develop the social interests of the students.

Secondly, the college trains its students in social interests through the life they lead with each other. One cannot live three or four years with several hundred other youth in the pursuit of congenial studies, in class and fraternity affiliations, in athletic and literary contests which call out loyalty to comrades and strenuous opposition to temporary foes, without learning that another person's will is as real as one's own, and that the likes and dislikes, the whims and prejudices, the sentiments and aspirations of other persons are facts as real and as necessary to reckon with as brick and stone.

By these two methods of prolonged and vital appreciation of literature, philosophy, history, and

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science on the one hand, and intimate, intense contact with persons as persons on the other, the college makes genial, generous, tactful, influential, effective persons out of the young men and women who come to it.

In fact, in these days, our one fear is that we may do this work too well. The danger is that we make our graduates so genial and generous, so companionable and comfortable, that they may lose some of that sturdy independence and self-centred individuality which the right sort of high school develops, and which is essential to the highest forcefulness and the largest achievement. As soon as boys catch the real college spirit, the power of merely individualistic motives over them becomes greatly diminished. One reason why athletics, fraternities, college papers, and college functions appeal so strongly to them is that in all these things they seem to be serving the larger social rather than the narrower private self. It is highly desirable, yes, imperative, to get intellectual achievement and intellectual honors back into the focus of the student's attention, and present them as attractive objects to

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his will ; but if we ever succeed in doing this, it will not be by reviving the old and out-grown appeal to his mere individual and selfish ambition : we shall have to appeal to him as a member of his family, his class, his fraternity, his college, his community, his profession, his country ; and show him that intellectual achievement has a social value, renders a public service, and reflects honor on something more than his mere individual self. To find and work these new motives will doubtless require no little enterprise and ingenuity ; but it is some gain to see clearly and precisely where the difficulty lies, and it is some comfort to know that even the present tendencies in college which we most deplore have a secret root of goodness underneath them, and are merely misapplications of the very principle which it is the distinctive province of the college to develop and utilize.

Here, as in lower stages, discipline will be present in the background, automatic, impartial, inexorable, to exclude the incorrigible few who are incapable of appreciating and improving that perfect freedom both in study and in life

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which is the only atmosphere a college which is to develop the social will can breathe: but the appeal of the college, both in study and in life, will be through freedom, not constraint; it will be the presentation of rich, varied opportunity, and an appeal to the student to make the most of it.

While this development of the social will is the peculiar province of the college, and nothing short of the college, as a rule, can develop it into that intense second nature which is indispensable for the highest business, political, and social leadership, anticipations of it are possible and desirable in the high school and the grammar school. Indeed, as far down as the kindergarten, all exercises that involve coöperation and all training in regard for the rights of others and the conditions of common welfare so far forth are means of training in the social will. The prefect system and the school city, all coöperative undertakings, all delegated duties, all associations for musical, athletic, and kindred purposes in the schools are developments of the college spirit; every insight into human character and motive imparted in a

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lesson in reading or history, is a training in the social will. Some high schools, like the University High School of Chicago, find it possible to maintain almost as complex and highly developed a set of social activities as a college. In the schools, however, these activities require constant direction and supervision : they need to be kept very strictly to the special end of athletics, debating, or music, which is their avowed purpose. The secret fraternity in the high school is an abomination not to be tolerated. Young persons are not sufficiently developed to organize a wholesome social life of their own and maintain it for its own sake. As sure as they attempt it, the worst impulses and instincts in them will gain the upper hand, and make the fraternity the source and centre of demoralization. It is difficult enough to hold these fraternities to their legitimate ends in a college ; in a school it is as a rule impossible.

Just as the study and life in the school may anticipate many of the valuable features of college study and life, so the attitude of the teacher in the grammar and high school may embody much

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that is most valuable in the attitude of the college officer toward his students. The college officer should always include the point of view of the student in his treatment of him. This is essential to the teacher's successful discipline in any grade. As long as the student feels that you understand him, appreciate his good qualities as well as his bad qualities, make due allowance for his weakness and temptation, and give due weight to his peculiar point of view, you can say anything to him, however harsh ; you can do anything to him, however severe ; and he will not resent it. The men you treat most severely will be your best friends ; for they know their failings as well as you do, and are willing to acknowledge them. If, along with their failings, you know and recognize their better side, they will appreciate you as their friend even when the attitude you are compelled to take toward their conduct is uncompromisingly hostile. On the other hand, if you have not acquired this power to see and appreciate others as they really are, and to include their point of view in your own, you will find it impossible to live with them in peace on any

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terms. If you are kind to them, they will despise you as weak, and try to take advantage of you ; if you are unkind to them, they will resent it as an intrusion and set you down as a brute. Not to be understood by the person who undertakes to deal with him in any way is, to the student's mind, the only unpardonable sin. However bad he may be, however wrong his acts may have been, as long as there are good sides to his nature which you do not discover and appreciate, he will regard you in his inmost heart as an alien and an enemy ; as a smaller, lower person than himself ; as his moral and spiritual inferior. In this harsh judgment that he will pass upon you, the worst of it is that he is absolutely right. To deal with persons as though they were things ; to deal with the acts of a person as though those acts were the whole personality ; not to understand a person with whom you presume to deal, — this is indeed the teacher's unpardonable sin. Whoever lacks that social insight and tact ought either to set about acquiring it in earnest, or resign at once. That person has no more business to be teaching young persons than an infant has

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to be playing with loaded guns or dynamite bombs.

Now I do not mean to say that college is the only way in which this power to include others in one's self may be acquired. I simply say that it is one way, and, as the best colleges are at present conducted, an almost universally successful way. The best substitutes for college are simply the two things for which the college primarily stands. If you can read and enjoy, either by yourself, or, better still, with one or two congenial friends, the great dramas, poems, novels, biographies, and histories, you may acquire this distinctive college quality in this way ; or, if you have the good fortune to be born in a large family, if you live in close and intimate association with a group of comrades, you may acquire it in that way. In some way or other, you must acquire this quality if you are to be a successful teacher. I suspect that when superintendents and committees insist on college men and women in certain school positions, they have in mind this insight and tact gained by personal intimacy with others, either in literature or life, quite as much as the specific

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and scholastic accomplishments for which a college diploma stands. One cannot teach at all who does not know his subject; one cannot teach well who does not know his students; and one cannot know his students who has not previously known intimately and appreciatively scores of other persons, either in literature or life, or preferably in both.

The college, then, stands for the will that includes other wills in its own, and deals with persons as persons, not as things. It represents in a broad way that justice based on the recognition of mutual rights in the society of equals which was Rome's great contribution to the world. It contributes something which it is not well for any teacher to be without; for good teaching is the bringing together of two terms, the subject and the student; and the teacher who lacks this college quality, however much he may know about his subject, can never know his students.

The University: Professional Interests

Now that we have provided the student with the power to pursue a single interest; to choose

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the larger interest ; to express himself in his interests ; and to recognize and treat other persons as persons, and include in his own will the wills of the persons with whom he lives, only one further step remains : that is, to see and obey the universal system of interests which is expressed in the laws of nature, and coming to expression in the history and institutions, the thoughts and ideals of men. To teach men that there are facts independent of our caprice or choice, and that these facts have laws which it is our glory to discover and obey — this field of pure science is the distinctive province of the university. Not what I like, not what other people like, but what is, forms the subject of university study. The difference between the university attitude and those which have preceded it is happily illustrated by a conversation between President Gilman and Professor Sylvester, the great mathematician. They went to the opera one evening, but Professor Sylvester took apparently no interest in what was going on. As they were coming out, President Gilman asked him how he enjoyed the opera. Professor Sylvester said, "I became in-

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terested in a mathematical problem and forgot all about the opera." Then he went on to describe a remarkable discovery he had made. When he had finished, President Gilman said to him, "Do you not wonder at the powers of your own mind?" "No," replied Professor Sylvester, "but I wonder that these things are so." The emphasis here, you see, is not, as in the high school and college stages, on the individual and the development of his powers, but on facts expressed in law. Now the function of the university is to make its students bow before the authority of fact, and through obedience to the laws of fact, become masters of those departments of knowledge and those practical vocations in which these facts and their laws apply. Once some department or vocation is selected, that subject becomes supreme. The teacher now withdraws still farther into the background, and leaves the student with his subject to work out his own salvation. If he succeeds, that is his own affair; if he fails, the responsibility rests with him alone. Sometimes this highest appeal works miracles where lower appeals have proved in

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vain. Boys who have been listless in the lower schools, lazy in the high school, indifferent or worse in college, sometimes wake up into eager and earnest intellectual life, when brought face to face with the compelling power of some great department of truth, and the serious responsibility of some great profession.

One acquires this professional spirit, whether a university student or not, whenever he passes beyond the mere repeating of what books or other teachers say, and comes into first-hand contact with a subject, — reading it up; thinking it out; discovering new facts about it, and making it so completely his own, or rather surrendering himself so completely to it, that it speaks through him and therefore gives to what he says the note of authority. No man is a scholar as long as his ideas have been merely heard from another, and have not in this vital way been made his own. The test which the university imposes is a thesis which contains an original contribution to the sum of human knowledge.

While the research of graduate students, especially in the department of literature, has often

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been woefully misdirected, nevertheless, the test of original contribution is right and essential. No man is a scholar until he has dug the ore of truth with his own hand, out of the exhaustless mine of fact, and put the stamp of his individuality upon it. The bit of truth mined may be small ; but the processes of mining and minting are essential to the rank and title of the scholar: and the only possible proof that the man has done the mining is the product he brings back.

What the graduate school of a university ought to produce, but what no American university to-day is producing, or even intelligently aiming to produce, is the Doctor of Philosophy. To be sure every year scores of men and women with the letters Ph. D. after their names are turned loose on much-to-be-pitied classes of undergraduates. But in reality they are not Doctors of Philosophy — men and women with vital individual appreciation, fresh personal interpretation, enthusiastic power of communication of those portions of the world's great accumulated treasures which have proved a joy and inspiration to themselves.

On the contrary, in spite of the misleading

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letters after their names, they are for the most part mere doctors of science—specialists in some narrow field of remote and minute research; not only impotent to transmit to others, but incapable of grasping for themselves the broad, human significance of the departments of literature, history, or science which they “profess” to represent.

Enough research to acquire its methods and appreciate its standards is doubtless an essential part of a university training. But from the point of view of the proper preparation of teachers for school and college, it is at present enormously overdone. For the purposes of the teacher a few ounces of appreciation and interpretation of the large features of our common intellectual heritage, are worth many pounds of newly discovered but unimportant information.

The teacher's profession is the taking of some portion of our intellectual inheritance, and passing it on to the coming generation. To do that well, he must know how his subject arose and developed into its present form, with the same thoroughness that the physician knows his anatomy, the lawyer

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his precedents, and the engineer his strength of materials. In whatever grade a teacher serves, this sense of having some grasp of the subject, or some art of its presentation, which he has worked out for himself — some touch of the university attitude, in other words — is essential if his work is to rise to the dignity of a profession, and he is to have in it the professional spirit.

Five Tests of the Teacher

Such are the five stages of education, and the five corresponding types of interest. As I said at the outset, the correspondence is not complete; the stages overlap; every school has some students who failed to learn the lessons of the stages below; and others who are ready to learn the lessons of the stages above.

On the whole, however, these five types of interest develop successively in the educational system. The teacher should use them all. The tests of a good teacher are five.

First: Is my interest in my work so contagious that my pupils catch from me an eager interest in what we are doing together? Then I have the

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primary teacher's quality, essential to success there and everywhere.

Second: Is my work thorough and resourceful, rather than superficial and conventional, so that the brightness of my industry and the warmth of my encouragement kindles in my pupils a responsive zeal to do their best, cost what it may? Then I have the grammar school teacher's essential quality, without which no one can teach anywhere aright.

Third: Do I get at the individuality of my students, so that each one is different to me from every other, and I am something no other person is to each of them? Then I have the high school teacher's special gift; and shall be a power for good all through my students' lives.

Fourth: Do I treat them, and train them to treat each other, never as mere things, or means to ends; but always as persons, with rights, aims, interests, aspirations, which I heartily respect and sympathetically share? Then I have the college quality; and am sure to be popular and successful everywhere.

Fifth: Am I so reverent toward fact, so obedi-

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ent to law, that through me fact and law speak and act with an authority which my students instinctively recognize and implicitly obey? Then the mantle of the university, and a double portion of the professional spirit has fallen upon me; and wherever I teach, the problem of discipline for the most part will solve itself through the mutual recognition by both students and teacher of a Power greater than either and higher than all.

PART II
THE TEACHER'S PHILOSOPHY
OUT OF SCHOOL

THE TEACHER'S PHILOSOPHY OUT OF SCHOOL

The Personality of the Teacher

SOME people can teach school and other people can't. Some teachers have good order, as a matter of course, as soon as they set foot in a school class-room. Other teachers can never get anything more than the outward semblance of decorum, try as hard as they will ; and often cannot get even that. Some teachers the scholars all love. Other teachers they all hate.

Some teachers a superintendent or president will jump at the chance to secure after a five minutes' interview. Others, equally scholarly, equally experienced, equally well equipped with formal recommendations, go wandering from agency to agency, from one vacant place to another, only to find that some other applicant has secured or is about to secure the coveted position.

For twenty-five years I have had to employ

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teachers every year, and to recommend teachers to others. I have seen many succeed, and some fail. But I have never seen a success that could be accounted for by scholarship and training alone. I have never seen a failure that I could not account for on other grounds. What is it, then, that makes one teacher popular, successful, wanted in a dozen different places ; and another, equally well trained, equally experienced, a dismal failure where he is, and wanted nowhere else ?

The one word that covers all these qualities is personality ; that is the thing all wise employers of teachers seek to secure above all else. In colleges for men in New England it is absolutely imperative. In elementary and secondary schools, in colleges in other sections of the country, a teacher with serious defects of personality may be carried along by the momentum of the system, and the tact of superintendents and presidents. But in a men's college in New England a professor with seriously defective personality is simply impossible. The boys will either make him over into a decent man by the severest kind

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of discipline, or else they will turn him out. I have seen them do both more than once. A man who is egotistical, insincere, diplomatic, mean, selfish, untruthful, cowardly, unfair, weak, is a person whom New England men students will not tolerate as a teacher. No amount of knowledge and reputation, no amount of backing from the administration, can save him. On the whole, I am glad that this is so. It makes the responsibility of selecting professors tremendous. But, on the whole, it secures in the end a better type of man for college professors than we should be likely to get if the office could be held on any easier terms.

Now, personality is very largely a matter of heredity. Some people are born large-natured; other people are born small-souled. The former are born to succeed; the latter are born to fail in any work in which personality counts for so much as it does in teaching. People with these mean natures and small souls never ought to try to teach. They ought to get into some strictly mechanical work where skilled hands count for everything and warm hearts count for nothing.

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Still, personality, though largely dependent on heredity, is in great measure capable of cultivation. If it were not, it would be useless for me to talk about it here. Some teachers would be foreordained to succeed, others foreordained to fail; and nothing but the process of natural selection after actual experience could separate those who are personally fit to teach from those who are not, and never can be. Our personality is largely an affair of our own making. Those who have weak points may, by thoughtfulness and resolution, strengthen them; and those who are naturally strong, by effort may grow stronger still. How this may be done is what I am to try to tell. Fortunately, it is not a new story, but a very old one, at which the world has been working a long while. To our problem of personality the world has found five answers: the Epicurean, the Stoic, the Platonic, the Aristotelian, and the Christian. I shall present these five answers in order. Some of you will doubtless find that you can apply one of these principles; others will find another principle the one of which they stand in need. I shall not under-

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take to make all that I say consistent. I shall be simply the mouthpiece of those five types of personality ; and leave the reader to select what he needs, and reject the rest as unprofitable. These five answers in brief are as follows : —

The Epicurean says : “Take into your life as many simple, natural pleasures as possible.” The Stoic says : “Keep out of your mind all causes of anxiety and grief.” The Platonist says : “Lift up your soul above the dust and drudgery of daily life, into the pure atmosphere of the perfect and the good.” The Aristotelian says : “Organize your life by clear conception of the end for which you are living, seek diligently all means that further this end, and rigidly exclude all that would hinder it or distract you from it.” The Christian says : “Enlarge your spirit to include the interests and aims of all the persons whom your life in any way affects.”

Any man or woman of average hereditary gifts, and ordinary scholarship and training, who puts these five principles in practice, will be a popular, effective, happy, and successful teacher.

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Any teacher, however well equipped otherwise, who neglects any one of these principles will, to that extent, be thereby weakened, crippled, and disqualified for the work of teaching. Any person who should be found defective in the majority of these five requirements would be unfit to teach at all. Let us, then, take them in order, and test ourselves by them. First, the Epicurean.

The Epicurean: Happiness

The Epicurean gospel is summed up best in Stevenson's lines, "The Celestial Surgeon":—

If I have faltered more or less
In my great task of happiness ;
If I have moved among my race
And shown no glorious morning face,
If beams from happy human eyes
Have moved me not ; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain —
Lord, thy most pointed pleasure take
And stab my spirit broad awake :
Or, Lord, if too obdurate I,
Choose thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in.

THE EPICUREAN: HAPPINESS

The one thing in which the teacher on no account must fail is this which Stevenson calls our "great task of happiness." The world is a vast reservoir of potential pleasure. It is our first business here, so says the Epicurean, for whom I am speaking now, to get at all costs, save that of overbalancing pain, as many of these pleasures as we can. Doubtless you will say, this is a very low ideal of life. Well, I admit that there are higher ideals, for the sake of which this ideal, to a considerable extent, must be sacrificed. I admit that the mother with a sick child, the scholar with a difficult problem, the statesman in a political campaign, — all of us, in fact, — ought to have higher ideals, and sacrifice this ideal of pleasure to them. But you cannot sacrifice it unless in the first place you have it, and care very much for it.

If we grant that it is a low ideal, it is all the more shameful if we fall below it. And a great many teachers fall below it, and enormously diminish their usefulness in consequence. What, then, is the Epicurean ideal for the teacher? Plenty of good wholesome food, eaten leisurely

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in good company and pleasant surroundings. No hurried breakfasts of coffee and doughnuts ; no snatched lunches or dinners. A comfortable room where you can be quiet by yourself and not have to talk when you do not want to. Now, in the old days of boarding the teacher around, these things, perhaps, were not possible. But, in the long run, these fundamentals of a pleasant room and a good boarding-place are half the battle ; and before accepting a position a teacher should make sure that these fundamental requisites can be had. Don't save money by denying yourselves these necessities when they can be had ; and don't stay long in any place where they cannot be had. No one can permanently be a good teacher without a background of restful quiet, and a basis of wholesome food. Next comes exercise in the open air. How many hours of every day do you spend outdoors, free from care, enjoying the sunlight, the fresh air, the fields, the flowers, the birds, the hills, the streams? To be sure, there are vocations which do not permit this. But the teacher, shut up in close air under high nervous tension for five or six hours, can

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and must offset all this abnormality by at least an hour or two of every school day, and more on Saturday and Sunday, under the open sky, as care-free and light-hearted as the birds that sing in the tree-tops. Are you living up to your Epicurean duties in this respect ?

Of course you have games you are fond of playing. A teacher who works at such exhausting and narrowing work as instructing thirty or forty restless children, and does not counteract it by plenty of play, is not only committing slow suicide, but he is stunting and dwarfing his nature so that every year will find him personally less fit to teach than he was the year before. With walking, riding the bicycle, driving, golf, tennis, croquet, skating, cards, checkers, billiards, rowing, sailing, hunting, fishing, and the endless variety of games and sports available, a teacher who does not do a lot of them in vacations, and a good deal of them on half-holidays, and some of them almost every day, is falling far below the Epicurean standard of what a teacher ought to do and be. Play and people to play with are as necessary for a teacher as prayer for a preacher,

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or votes for a politician, a piano for a musician, or a hammer for a carpenter. You simply cannot go on healthily, happily, hopefully, without it. If I should learn of any candidate for a position as professor in Bowdoin College that he did and enjoyed none of these things, though he should be backed by the highest recommendations the leading universities of America and Europe could bestow, I would not so much as read the letters that he brought. For, however great he might be as a scholar, I should know in advance that he would be a failure in the teaching of American youth. There are probably just enough exceptions to this rule to prove its truth. But even those exceptions, so far as I can think of them, are due to invalidism, for which the individuals at present are not responsible. Are you playing as much as Epicurus would tell you that you ought to play?

Do you sleep soundly, as long as nature requires, never letting the regrets of the day past nor the anxieties of the day to come encroach upon these precious hours, any more than you would that greatest of abominations — the alarm

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clock? Do you lie down every night in absolute restfulness, and thankfulness, and tranquillity? Do you live in care-proof, worry-tight compartments, so that the little annoyances of one section of your life are never allowed to spill over and spoil the other sections of your life? In short, to quote one who is our most genial modern apostle of Epicureanism, do you recognize and arrange your life according to the principle that —

The world is so full of a number of things
I'm sure we should all be as happy as kings?

Have you friends with whom you spend delightful hours in unrestrained companionship? Have you books which you read for the pure fun of it? Do you go to concerts and entertainments and plays as often as you can afford the time and money? Take it altogether, are you having a good time, or, if not, are you resorting to every available means of getting one? Then, not otherwise, will you pass this first examination as to your personal fitness to be a teacher. None of us are perfect on this point. None of us are having nearly so good a time as we might. But we ought

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to fall somewhere above seventy or eighty on a scale of a hundred on this fundamental question. Let us hereafter mark ourselves as rigidly on this subject as we do our scholars in arithmetic and geography. They are marking us all the time on this very point ; only they do not call it Epicureanism, or record the result in figures. They register it in slangy terms of their own likes and dislikes.

The Stoic: Fortitude

Second. Be a Stoic, which means keep your mind free from all worry, anxiety, and grief. You say, "That is impossible. The world is full of evils and we can't help worrying about them and being depressed by them." "Yes, you can," the Stoic tells us ; for things out there in the external world never trouble us. It is only when they get into our minds that they hurt ; and whether they shall be let into our minds depends entirely on ourselves. You make a mistake on Monday morning. That is an external fact to be acknowledged and corrected as promptly as possible. If it makes you nervous all Monday afternoon, and

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takes away your appetite Monday evening, and keeps you awake Monday night, and starts you out on Tuesday morning enfeebled, distrustful, and consequently ten times as likely to make mistakes as you were the day before, that is entirely your own affair and, if it happens, your own fault. You have allowed that external fact that ought to have been left in the outside world, where it belongs, to come in and take possession of your mind and drive out your normal mental, emotional, and physiological processes.

Stoicism is fundamentally the doctrine of apperception applied to our emotional states. Stoicism says that our mental states are what we are, that no external thing can determine our mental state until we have woven it into the structure of our thought and painted it with the color of our dominant mood and temper. Thus, every mental state is for the most part of our own making. Of course this Stoic doctrine is somewhat akin to the doctrine of Christian Science. Yet there is a decided difference. Christian Science and kindred popular cults deny the external physical fact altogether. Stoicism admits the

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reality and then makes the best of it. For instance, the Christian Scientist with the toothache says there is no matter there to ache. The Stoic, both truer to the facts and braver in spirit, says there is matter, but it doesn't matter if there is. Stoicism teaches us that the mental states are the man ; that external things never, in themselves, constitute a mental state ; that the all-important contribution is made by the mind itself ; that this contribution from the mind is what gives the tone and determines the worth of the total mental state, and that this contribution is exclusively our own affair and may be brought entirely under our own control. As Epictetus says, "Everything has two handles, —one by which it may be borne, another by which it cannot. If your brother acts unjustly do not lay hold of the affair by the handle of his injustice, for by that it cannot be borne ; but rather by the opposite, —that he is your brother ; that he was brought up with you ; and thus you will lay hold on it as it is to be borne." Again, he says men are disappointed "not by things, but by the view which they take of things. When, therefore, we

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are hindered, or disappointed, or grieved, let us never impute it to others, but to ourselves, that is, to our views." All this, you see, is the fundamental principle that the only things that enter into us and affect our states of thought, and will, and feeling are things as we think about them, forces as we react upon them; and these thoughts, feelings, and reactions are our own affairs, and, consequently, if they are not serene, tranquil, and happy, the fault is in ourselves.

Now, we can all reduce enormously our troubles and vexations by bringing to bear upon them this Stoic formula. There is a way of looking at our poverty, our plainness of feature, our lack of mental brilliance, our unpopularity, our mistakes, our physical ailments, that will make us modest, contented, cheerful, and serene. The blunders we make, the foolish things we do, the hasty words we say, though they, in a sense, have gone out from us, yet once committed in the external world they should be left there; they should not be brought back into the mind to be brooded over and become centres of depression and discouragement. Stoicism teaches us to shift the

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emphasis from dead external facts beyond our control to the live option which always presents itself within. It tells us that the circumstance or failure that can make us miserable does not exist unless it exists by our consent within our own minds. To consider not what happens to us but how we take it; to measure good in terms not of sensuous pleasure but of mental attitude; to know that if we are for the universal law of right, it matters not how many things may be against us; to rest assured that there can be no circumstance or condition in which this great law cannot be done by us and, therefore, no situation of which we cannot be more than masters through obedience to the great law that governs all,—this is the stern and lofty law of Stoicism.

Carried too far, Stoicism becomes hard, cold, proud, and, like its popular cults of to-day, grotesque. But there is a healing virtue in its stern formula after all; and when things do not go as we should like, when people maltreat us and find fault with us, when we meet our own limitations and shortcomings, it is good for us to know that these external facts have no more

THE PLATONIC : SERENITY

power to worry us and depress us and unfit us for our work than we choose to let them have.

A teacher's life is probably more full of conscious failure, personal collision, severe criticism, and general discouragement than almost any profession. The ends at which the teacher aims are vast and indefinite, the material is perverse and recalcitrant, the resources available are often meagre, and the outcome is always far below what one would wish. But the Stoic formula, faithfully applied, will help us frankly to recognize these facts and at the same time to overcome them. We shall save ourselves many a troubled day and sleepless night if we learn to bring this Stoic formula to bear whenever these evils incidental to our arduous profession press too heavily upon us.

The Platonic : Serenity

The third of the world's great devices for the development of personality is Platonism. The Epicurean tells us to take in all the pleasure we can get. The Stoic shows us how to keep out grief and pain. But it is a constant strife and struggle

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in either case. The Platonist bids us rise above it all. "The world," says the Platonist, "is very imperfect, almost as bad as the Stoic makes it out." We must live in this imperfect world after a fashion and make the best of it while it lasts. This, however, he tells us, is not the real world. Individual people and particular things are but imperfect, faulty, distorted copies of the true pattern of the good which is laid up in heaven. We must buy and sell, work and play, eat and drink, laugh and cry, love and hate down here among the earthly shades ; but our real conversation all the time may be in heaven with the perfectly good and true and beautiful. This doctrine, you see, is very closely akin to much of the popular philosophy which is gaining so many adherents in our day. A little of it is a good thing, but to feed on it exclusively or regard it as the final gospel is very dangerous. These Platonists go through the world with a serene smile and an air of other-worldliness we cannot but admire ; they are seen to most advantage, however, from a little distance. They are not the most agreeable to live with ; it is a great misfortune to be tied to

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one of them as husband or wife, college or business partner. Louisa Alcott had this type in mind when she defined a philosopher as a man up in a balloon with his family and friends having hold of the rope trying to pull him down to earth. Pretty much all of the philosophy of Christian Science, and a great deal that passes for Christian religion, is simply Platonism masquerading in disguise. All such hymns as "Sweet By-and-By," "O Paradise, O Paradise," and the like are simply Platonic. Thomas à Kempis gives us Platonism in the form of mediæval Christian mysticism. Emerson has a large element of Platonism in all his deeper passages. In all its forms you get the same dualism of finite and infinite, perfect and imperfect; unworthy, crumbling earth-mask to be gotten rid of here on earth, and the stars to be sought out and gazed at up in heaven.

It is easy to ridicule and caricature this type of personality. Yet the world would be much the poorer if the Platonists and the mystics were withdrawn. The man or woman who at some time or other does not feel the spell or charm of

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this mood will miss one of the nobler experiences of life.

In spite of this warning against Platonism accepted as a finished gospel, it contains truth which every teacher ought to know and on occasion to apply. When one is walking through the forest and knows not which way to go, it is a gain sometimes to climb a tree and take a look over the tops of the surrounding trees. The climbing does not directly help you on your journey, and, of course, if you stay in the tree-top you will never reach your destination; but it does give you your bearings and insures that the next stage of your journey will be in the right direction. Now the teacher lives in a wilderness of dreary and monotonous details which shut out the larger horizon as completely as the trees of the forest. Every teacher ought, now and then, to climb the tall tree, or to leave the figure, to go away by himself and look at his life as a whole. A traveler in a Southern forest found an aged negro sitting with his banjo under a tree ten miles from the nearest settlement. In his surprise, he asked the negro what he was doing off

THE PLATONIC : SERENITY

there so far in the wilderness alone, and he replied, "I'm just serenading my own soul." Platonism teaches us to get out of the bustle and tangle of life once in a while and serenade our own souls. We need, at times, to look at ourselves in the large, to make clear to ourselves the great purpose for which we are living, and the ideal of character toward which we aspire. We need to commune with the better self that we hope to be and take our bearings anew for the immediate journey before us. Most people get this Platonic refuge in religion; some get it in music, some in art, some in intimate personal friendships. In some way or other every teacher should have some sphere of life apart from the daily routine in which he can dwell undisturbed and find everything serene, perfect, and complete. When one comes down, as come down one must, from these mounts of transfiguration, or, to use Plato's figure, "when one returns from the sunlight back into the cave," when one takes up again the duty and drudgery of life, though at first it will seem more impossible and irksome than ever, yet in the long run he will find a cheerfulness and

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serenity in the doing of these hard, homely duties which he never could have gained unless for these brief periods he had gone up into the summits where he sees the world as a whole bathed in unclouded sunshine. A teacher will hardly be able to keep his poise, his temper, and his cheerful outlook upon life without the aid in some form or other of these Platonic resources. Yet I must conclude this word about Plato, as I began, with a warning. It must be taken in moderate doses, and every added outlook and emotion derived from Platonic sources must be followed immediately by prompt and vigorous attention to the duties that await us at the foot of the mount. The mere Platonist who is that and nothing more, whether he call himself mystic, monastic, Catholic, Evangelical, Protestant, Theosophist, or Christian Scientist, must remember that, though he draw his inspiration from above the clouds, the real tests of life are found on the solid earth beneath his feet. The Platonist of all these types should take to heart the lesson conveyed in Stevenson's "Our Lady of the Snows."

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And ye, O brethren, what if God,
When from heav'n's top he spies abroad,
And sees on this tormented stage
The noble war of mankind rage,
What if His vivifying eye,
O monks, should pass your corner by?
For still the Lord is Lord of might,
In deeds, in deeds he takes delight ;
The plough, the spear, the laden barks,
The field, the founded city, marks ;
He marks the smiler of the streets,
The singer upon garden seats ;
He sees the climber in the rocks ;
To Him, the shepherd folds his flocks.

For those He loves that underprop
With daily virtues heaven's top,
And bear the falling sky with ease,
Unfrowning caryatides ;
Those He approves that ply the trade,
That rock the child, that wed the maid,
That with weak virtues, weaker hands,
Sow gladness on the peopled lands,
And still with laughter, song, and shout,
Spin the great wheel of the earth about.
But ye? O ye who linger still
Here in your fortress on the hill,
With placid face, with tranquil breath,

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The unsought volunteers of death,
Our cheerful General on high
With careless looks may pass you by.

The Aristotelian: Proportion

The fourth great lesson of personality was taught the world by Aristotle. According to Aristotle, man is to find his end, not in heaven in the hereafter, but here and now upon the earth. The end is not something to be gained by indulgence of appetite with the Epicurean, by superiority to passion with the Stoic, by solitary elevation of soul with the Platonist; the end is to be wrought out of the very stuff of which the hard world around us is made. From the Aristotelian point of view nothing is good in itself; nothing is bad in itself. The goodness of good things depends upon the good use to which we put them, and the badness of bad things depends likewise on the bad use to which we put them.

From this point of view personality depends on the sense of proportion. This sense of proportion is the most essential part of a teacher's equipment. Every teacher has opportunity to do

THE ARISTOTELIAN: PROPORTION

twenty times as much as he is able to do well. The important thing is to know which twentieth to do and which nineteen twentieths to leave undone. Between mastery of subjects taught, general reading, professional study, exercise, recreation, social engagements, personal work with individual scholars, private affairs, correspondence, the regular work of the classroom, the correcting of papers, preparation of particular lessons, church, clubs, there is obviously far more draft on the teacher's time and strength than can be met with safety. Teaching is an extra-hazardous profession, so far at any rate as the nervous system is concerned. Into each of several of these lines one might put his whole energy and still leave much to be accomplished. The teacher's problem, then, is one of proportion and selection, to know what to slight and what to emphasize. The elements that enter into the problem are different in each person. Consequently, no general rules can be laid down. The teacher should have a pretty clear idea of what he means to do and be. That which is essential to this main end should be accepted at all costs; that which hinders it

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should be rejected at all costs. When the choice is between things which help it more and help it less, those which help it more should be taken, and those which help it less should be rejected. The teacher should learn to say "No!" to calls which are good in themselves, but are not good for him. For instance, amateur theatricals are good in themselves; but no teacher who is teaching five or six hours a day can afford to give three or four evenings a week to lengthy rehearsals. Church fairs are good in themselves, but the wise teacher will leave the management of such things to persons who have much more leisure. Church attendance on Sunday is a good thing in itself, but one service a day is as much as the average teacher can attend who would do his best the five working days of the week. Sunday-school teaching is an excellent thing in itself, but as a rule it is the one thing above all others from which the conscientious public-school teacher will most rigidly refrain. For Sunday-school teaching puts the teacher on what should be the chief day of rest into precisely the same state of nervous tension that must be maintained

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during the greater part of the week. Sunday-school teaching for a public-school teacher is very much the same misuse of Sunday that taking in a big Sunday washing would be for a washer-woman who had washings to do on all the other six days of the week. Making out absolutely accurate rank and reading carefully all the written work of a large class of pupils is a good thing in itself; but wise superintendents will save their teachers as much of that work as possible, and teachers themselves will understand that if anything is to be shirked this is the best place to economize nervous force. Of course, if it is done at all, it must be done honestly. But the difference between rapid glancing and quick final judgment in such matters, and minute perusing and prolonged deliberation in each case is of little advantage to the pupils in the long run, and is often bought at excessive cost of vitality and strength of the teacher. Emphasize essentials, slight non-essentials. Do the thing that counts. Leave things that do not count undone or get them done quickly. Remember that physical health, mental elasticity, and freshness and vivacity of spirits

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must be maintained at all costs in the interests of the school and the scholars no less than as a matter of imperative self-preservation. The wise teacher will say to himself, "I must know the lessons I teach." "I must do some reading outside." "I must take an interest in my individual scholars." "I must keep myself strong and happy and well." "These are essential, and for the sake of these things I stand ready to sacrifice all mere red tape." "I stand ready to be misunderstood by good people who know nothing of the strain I am under." "I stand ready even to shirk and to slight minor matters when it is necessary to do so in order to do the main things well." In the great name of Aristotle, then, resolve to observe and apply this fundamental sense of proportion. Be sure that what you do is right for you, under the circumstances in which you are placed, with the definite obligations that are laid upon you. Never mind if you do not do everything that other people expect you to do; if you do not do things which, though good in themselves and right for other people to do, in your specific situation for you would be wrong. In

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other words, have your own individual ends perfectly clear, and accept or reject the various calls that come to you according as they further or hinder these clearly grasped individual aims.

The Christian : Devotion

Now, we have four bits of advice from four of the world's greatest teachers. There remains the counsel of the greatest teacher of all. Christ says to the teacher, "Make the interests and aims of each one of your scholars your own." Whether a teacher is a Christian in the profoundest sense of the term depends not in the least on whether he is a Catholic or a Protestant, a Conservative or a Liberal. It depends on whether the teacher has his own point of view, his personal interests, and then regards the scholars as alien beings to be dealt with as the rules of the school may require and as his own personal interest and reputation may suggest; or whether in sympathy and generous interest he makes the life and problems of each scholar a genuine part of the problem of his own enlarged nature and generous heart. The greatest difference between teachers,

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after all, is that in this deepest sense some teachers are Christians and some teachers are not. The teacher who is not a Christian according to this definition will work for reputation and pay, —will teach what is required and rule the school by sheer authority and force. Between teacher and scholar a great gulf will be fixed; the only bridges across that gulf will be authority and constraint on the part of the teacher, fear and self-interest on the part of the pupils. Such a teacher will set tasks and compel the scholars to do them. Here such a teacher's responsibility will end.

Precisely here, where the unchristian teacher's work ends, is where the Christian teacher's best work begins. Instead of imposing a task on the scholars, the Christian teacher sets before scholars and teacher alike a task which they together must do; the teacher is to help each scholar to do it and each scholar is to help the teacher to get this task done. It is a common work in which they are engaged. If they succeed it is a common satisfaction; if any individual fails it is a common sorrow. The Christian teacher will be just

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as rigid in his requirements as the unchristian teacher, but the attitude toward the scholars is entirely different. The unchristian teacher says to the scholars, "Go and do that work: I shall mark you and punish you if you fail." The Christian teacher says, "Come, let us do this work together; I am ready to help you in every way I can, and I want each of you to help me." The Christian teacher looks forward to each pupil's future, and enters sympathetically into the plans which the child has for himself and his parents have for him.

Now undoubtedly this Christian attitude toward each scholar is pretty expensive of the teacher's time and strength. Doubtless, hitherto you have thought me very selfish, hard-hearted, and parsimonious in the counsel I have been giving. I have told you in the name of Epicurus to get all the pleasure you can; in the name of the Stoics to shut out all superfluous griefs and worry; in the name of Plato to get above petty details and live a life of your own, apart from mere humdrum routine; in the name of Aristotle to develop a sense of proportion, to shirk and slight and ex-

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clude a thousand distractions that are well enough for other people, but which you cannot afford. But in giving all this selfish, hard-hearted, coolly calculated advice, I have asked you to save yourselves for this Christian work, which is the best worth while of all. Pour yourselves unreservedly, without stint or measure, into the lives of your scholars. See things through their eyes; feel keenly their joys and griefs. Be sure that you share in sympathy and helpfulness every task you lay upon them; that you rejoice in every success they achieve, and that you are even more sorry than they for every failure they make. Be a leader, not a driver, of your flock: for to lead is Christ-like, to drive is unchristian. The difference, you see, between the teacher who is a Christian and the one who is not, is not a difference of doctrine or ritual or verbal profession. It is a difference in the tone, temper, and spirit of the teacher's attitude toward the scholars. It is a hard thing to define, but it is something an experienced person can feel before he has been in a class-room five minutes. In one class-room you feel the tension of alien and antagonistic forces,

FIVE PRINCIPLES OF PERSONALITY

— the will of the teacher arrayed against the will of the scholars, and, as an inevitable consequence, the will of the scholars in latent antagonism to the will of the teacher. In another class-room there is tension, to be sure, as there ought to be, but it is the tension of one strong, friendly, united will of teacher and scholar directed against their great common tasks. The Christian spirit alone, without sufficient mental equipment and force of will, will not teach school any more than it will manage a factory or win a game of football without technical training and equipment. All this, however, I am taking for granted. Assuming these general qualifications, it may be safely said that every teacher who combines the five qualities we have been describing will find teaching a perpetual joy and will achieve a brilliant success.

Five Principles of Personality

Such are the five principles of personality as the world's great teachers have developed them and as they apply specifically to the work of the teacher. Show me any teacher of sufficient mental training and qualifications who is unpopular,

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ineffective, unhappy, and I will guarantee that this teacher has violated one or more of these five principles of personality ; either he has neglected diet, exercise, rest, and recreation, and failed to have a good time ; or else he has wasted his nervous substance in riotous worry, and spent the energy needed to make things go right to-day in regretting what went wrong yesterday or anticipating what may go wrong to-morrow ; or else he has no life of his own outside of the school and above it, from which he comes down clothed with fresh inspiration and courage to meet the duties and details of each new school day ; or else he has missed the great sense of proportion, and squandered the energies which should have been devoted to the few things that are needful, on a variety of burdens which the importunity of others or the false conscientiousness of himself had laid upon him ; or else, and this is by far the most common and serious cause, he has failed to merge his own life in the lives of the scholars, so that they have felt him a helper, a leader, a friend in the solving of their individual problems and the accomplishment of their common work.

FIVE PRINCIPLES OF PERSONALITY

On the other hand, I will guarantee perfect personal success to any well-trained teacher who will faithfully incorporate these five principles into his personal life. The teacher who is healthy and happy with Epicurus nights and mornings, holidays and vacations, at meal-time and between meals ; who faithfully fortifies his soul with the Stoic defenses against needless regrets and superfluous forebodings ; who now and then ascends with Plato the heights from which he sees the letters of his life writ large, and petty annoyances reduced to their true dimensions ; who applies the Aristotelian sense of proportion to the distribution of his energy, so that the full force of it is held in reserve for the things that are really worth while, and, finally, sees in the lives of his scholars the supreme object for which all these other accumulations and savings have been made, and devotes himself joyfully and unreservedly to the common work he tries to do with them, for them, and through them for their lasting good,—this teacher can no more help being a personal success as a teacher than the sunlight and rain can help making the earth the fruitful and beautiful place that it is.

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